

SKETCH OF FATHER LOUIS ANDRÉ, S. J.
AN EARLY WISCONSIN MISSIONARY.

BY REV. A. E. JONES, S. J.

FATHER LOUIS ANDRÉ was born in 1623, and previous to his coming to New France he had entered the Society of Jesus as a member of the province of Toulouse. As a Canadian missionary he was within the jurisdiction of the province of France. Father André reached America on the 7th of June, 1669.*

1669. But a short time elapsed before he was sent to the Western Missions, where Claude Allouez, Jacques Marquette, and Claude Dablon, together with the coadjutor Brother Louis Le Boesme, were already toiling in the Master's vineyard. Allouez, who was stationed at the mission of St. Francis Xavier, Green Bay, informs us in the Relation of 1670, but in somewhat ambiguous terms, that "le P. Louys André, arrivé icy l'an passe, destiné du premier abord a cette mission, ou il est donc allé, apres avoir fait icy un an de noviciat de mission, parmi les Algonquins qui y font leur demeure." †

Allouez, whose sphere of action was, as we have said, in the vicinity of the "Baie des Puants," had gone for a time to Sault-Ste. Marie, which was the original destination of André. The confusion in the passage quoted arises from the fact that Allouez speaks as if he were writing from the Bay and from the Sault at the same time.

André's year of apprenticeship to a missionary life was made, we presume, in part at St. Francis Xavier's at the Baie des Puants, and in part at St. Ignace, Michilimakinac. The latter was founded as a mission in 1670. ‡ Father André

* Martin's Catalogue, 1886.

† Rel., 1670, edit. Quebec, 1558, p. 101, col. 2. Conf. Rel., 1671, p. 31, col. 2.

‡ Rel., 1671, p. 39, col. 2.

seems to have passed the summer months at the Bay and the winter season at St. Ignatius; for he himself tells us: "cette Isle fameuse de Missilimakinac, ou nous avons commencé l'Hyver dernier la mission de Saint Ignace."§

1670. On the 20th of May, || Allouez, leaving the neighborhood of the Bay, had set out for the Sault, and from him we ascertain the fact that Father André had already reached that post with Father Druillettes, who had journeyed with him. To be able to form an adequate idea of the hardships endured by F. André, and to obtain a graphic account of his apostolic labors, the Relations themselves should be consulted, as therein the facts are given often in his own words.¶

I would beg the reader to bear in mind that my intention in giving this notice on Andre's life is to present a simple record of dates and facts, and to supply references which may enable all without difficulty to find in published documents the full details of his career. These details are too lengthy to find place in the present sketch.

On the 28th of August* Father André set out for the mission of Mississagué (wide-mouth river), on the northern shore of Lake Huron. He arrived there three days after. As soon as the exercises of the mission were ended, he proceeded to Ouiebitchiouan,† an island in the same lake lying opposite Ekaent8ton [Manitoulin,] where he remained twelve days.‡ After sojourning on the latter island, continuing unremittingly his apostolic labors in spite of famine,§ he finally reached Lake Nipissing,|| and there spent three months instructing the Stiskagami (long-haired).¶

As the ice broke up* he returned to Ekaent8ton, and for three weeks he preached to the Amik8e,† or Beaver nation, who had taken up their abode on the island. Provisions were

§ Loc. cit. || Rel., 1670, p. 101, col. 2, and p. 100.

¶ *E g.*, Rel., 1671, p. 31, col. 2, et passim.

* Ibid.

† Rel., 1671, p. 32, col. 2,

‡ Ibid.

§ Ibid., p. 33, 34.

|| Ibid., p. 35, col. 1.

¶ Ibid., p. 36, col. 1.

* Rel., 1671, p. 36, col. 1.

† Ibid.

now more plentiful, as the hunt of the moose had proved successful, and God gave him, as he says, wherewith† to "couler doucement la fin de l'hiver." This, to all appearances was toward the end of the winter 1670-1671. The summer months of 1671 he passed at the Baie des Puants.§

1671. We next find F. André at Michilimakinac, where he spent part of the winter|| with the Etionnontatehionnon Hurons,¶ and other Indians, who had returned there as exiles to their old habitation.

On the 15th of December, 1671, he set out to return to Green Bay.* After a tedious and perilous journey, owing to the ice especially, he reached his destination, and occupied the remainder of the winter journeying from village to village† and evangelizing the tribes settled in the neighborhood.

It was in this year, 1672, that the old Relations were discontinued.‡ So, to follow F. André, we must consult the "Relations Inédites," published by F. Felix Martin, S. J. (Paris, 1861), from the original manuscripts preserved in the archives of St. Mary's College, Montreal, and supplemented by others found in Paris and Rome.

1672. Father André was stationed at Green Bay in 1672, and I might say permanently. He had for his companion Father Allouez. André records in the beginning § of his Relation that on the 22d of December, 1672, his wigwam having caught fire, his writing materials and his diary were consumed. He, however, recalled to mind that it was on the 16th of November, 1671,|| the very day of his arrival at Chouskoanée, that he had taken informal possession of the St. Xavier mission in the Baie des Puants, or what is now Green Bay. Later on, the new superior of the Ottawa mission, or upper lake region, Father Henri Nouvel, appointed him in a more formal manner.¶ He spent three months of this year at Chouskonabika,* assiduously instructing the Indians of that

† Ibid. § Rel., 1672 p. 39, col. 1. || Rel., 1671, p. 31, col. 2, ¶ Ibid., col. 1.

* Rel., 1672, p. 39, col. 1.

† Ibid., p. 40, col. 1.

‡ Why? See "Relations Inédites," 1 Vol., Introduction, p. xxii. et seq.

§ Rel. In., 1 Vol., p. 103. || Ibid. p. 104. ¶ Ibid. * Ibid., pp. 117, 118.

locality.

1673. On the 15th of February, the first day of Lent, 1673, he repaired to the village of Oussouamigoung,[†] where his labors were crowned with success. But, owing to a promise he had made F. Allouez, he reluctantly left his neophytes, on the 6th of March,[‡] to return to the residence at the Bay. Here, day after day,[§] from morning to sundown, the Indians flocked to his cabin to be instructed in the Christian faith. On the 24th of March,^{||} the Indians struck their tents, intending to camp nearer the mouth of the river,[¶] and on the day following, F. Allouez returned from a mission to the Outagamis, thus leaving F. André at liberty* to go on his own annual eight days' retreat, which time is spent in seclusion, prayer, and meditation.

Toward the end of April of this same year, 1673,[†] F. André undertook a mission to the Maloumines or Folles-Avoines, but he does not specify what length of time he spent among them.

1674. In the following year, 1674, he returned the mission of Ouassatimoun (sic), and premises by saying that it was his third visit.[‡] On the 16th of November, the river of the Folles-Avoines, or Maloumines, being completely frozen over, he was prevented from following the Indian bands to the extremity of Cape Illinois, and saw himself in the necessity of patiently awaiting their return at the end of January, 1675.[§]

Dablon, in one of his letters dated Quebec, 24 Oct., 1794,* thus speaks of André and his labors: "The first residence (of the Ottawa mission) is situated on the shores of the Baie des Puants, and bears the title of St. Francis Xavier. The residents are F. Allouez, that saintly and accomplished missionary, F. Marquette, of whom I have just spoken, and Louis André, who reaps an abundant harvest, thanks to his constancy

[†] p. 118. [‡] p. 120. [§] Rel. In., 1 Vol. p. 121. ^{||} Ibid., p. 122.

[¶] Fox or St. Francis Xavier's River. See Ibid., p. 122 note.

* Ibid., p. 122. [†] Ibid., pp. 223, 224. [‡] Ibid., p. 229. [§] p. 233.

*Rel. In., II. p. 7.

and indefatigable assiduity." And in the body of the Relation, 1674-1675, we are told that "the next mission (to be mentioned) is that of St. Francis Xavier, located a little further than the Baie des Puants. It is as it were the rallying point of a great number of different bands, who dwell in the neighborhood. F. André labours **among** those who live along the Bay. By his firmness he has managed to tame these savages, the fiercest and most superstitious of the tribes, bringing them little by little by his determined efforts under the yoke of the Gospel. We might add that this church has received its formation from him. It is composed of four or five hundred Christian believers. The Father, in the course of last year baptised as many as one hundred and forty."†

1675-1676. André continued his labors at the Bay throughout the year 1675, and in giving an account of his mission, in a latter dated 30th April, 1676, mentions six ‡ nations as settled along either shore of the Baie des Puants. One of the unconverted Indians burnt down his cabin, but he persevered undismayed. The first fifteen days of his labors were spent with the Folles-Avoines, and after residing, at the expiration of that time, three more weeks among the Otiaraouatenon, § he passed on to the Winipegoucks. A band of Aia8as or Mascoutin-Nadouessis, who dwelt about six hundred miles further west and who had wandered to the vicinity of the Bay, profited also by his ministrations. This nation spoke the same language || as the Puants or Winipegoucks. In this Relation some of F. André's curious observations on the rise and fall noticed in the waters of Lake Michigan are recorded. ¶

1677. In the Relation of 1677 a few pages only are devoted to the Ottawa or Lake Michigan missions. F. Charles Albanel was then local Superior;** he had come up the previous year. It might be of interest to indicate here the different changes which had taken place in the Ottawa, or upper missions, since F. André's arrival. I find them recorded in the annual catalogues, the only copy of which in America, as well as I have

† Ibid.

‡ Ibid., p. 118.

§ Ibid., p. 119.

|| Ibid., p. 120.

¶ Ibid., pp. 120, 121.

** Ibid., pp. 229.

been added to ascertain, is preserved in the archives of St. Mary's College. It is in manuscript, and copied by F. Felix Martin, while in Rome. Unfortunately, even the Roman collection is incomplete.

The first change occurs in 1673, and I give the status of the mission as I there find it:

Ad Outoua. P. Hen. Nouvel, Sup. in lac. Huron. cum 2 fam.

P. Gab. Druilletes curat miss. S. Mar. ad Saltum.

P. Claud. Allouez et Ludov. André in miss. S. Francisc.

P. Jac. Marquette in miss. S. Ignat. A verno tempore suscepit iter versus Mare Pacificum seu Sinense cum gallis comitibus et Algonq.

P. Philip. Pierson, miss. Huron. S. Ignat. curat cum fam. Coadj. Ludov. Le Boesme.

P. Bailloquet, miss. Nipissin, cum 2 fam.

1674. Ut supra, Insuper P. Ant. Silvy cum P. Jac. Marquette reduce.

1675. Ut supra.†† Insuper P. Ant. Silvy ad S. Franc. Xav. et alter coadj. Ægid. Mazier.

†† The death of Jacques Marquette is not recorded in the above extracts. He died in 1675, on a Saturday, the 18th of May, and not the 19th, as is erroneously given in the original manuscript, which has been reproduced by J. G. Shea and copied by others. This date I adopt out of deference to the original manuscript itself. On page 42 (confer "Discov. and Explor. of Mississippi," Shea, 1852, p. 58) it is stated: "La veille de son trepas qui fut un vendredi." And whatever ambiguity there may be in this expression it is cleared away by the explicit statement made on p. 50 (confer Shea, *Ibid.*, p. 65): "Aussi, lay a-t-elle accordé la faveur qu'il avoit tousjours demandée, de mourir un *samedy*." Now, in 1675 there was no Saturday falling on the 19th of May, but the 18th fell on a Saturday. Moreover, 19th May, as the date of his death, is not contained in the body of the manuscript properly speaking, but is rather inferred from the heading of one of the sections on page 46: "Ce qui s'est passé au transport des ossements du feu Père Marquette, qui ont esté retiréz, du sepulchre le 19e May, 1677, qui est le mesme Jour qu'il mourut l'an 1675." (Confer Shea, *Ibid.*, for a free translation, p. 61). The headings might easily have been added at Quebec to an original account sent from the West, and now no longer extant, the better to divide off the matter in making the draught of the manuscript we still possess. The same mistaken date was adopted in the narrative of Marquette's death in the *Relations of 1674-1675*, sent by F. Dablon to the R. F. Pinette, his Provincial in France (see *Rel. In.*, I. Vol., p. 31): "Il rendit paisiblement sa bienheureuse âme à son Créateur un samedi 19 de mai entre ouze heures et minuit." Consequently he died in the night of Saturday and Sunday, but on Saturday, the 18th of May, 1675.

1676. Ut supra. Insuper P. Carolus Albanel profectus est ad illas missiones.

1677. Ut supra, except. P. Allouez miss. Illinen. PP. Albanel et André curant miss. S. Xav.; PP. Silvy et Pierson miss. S. Ignat.

F. André, throughout 1677, continued working assiduously among the Indians of the Bay, and regenerated by baptism one hundred catechumens. Twice this year had he incurred the dangers of being wrecked in the frail canoes of the natives.*

The "Relations Inédites" of 1672-1679 give no further particulars concerning F. André; but with the aid of the manuscript extracts from the catalogues,† we are able, with the exception of a few years, to follow his movements with certainty till his death.

1678-1684. From 1678 to 1681 we find him still at Green Bay; in 1682, at Michilimakinac. In 1683, he is with the Indians at Kiskakin. This was the last year of his missionary labors in the West.

1684-1690. He was now in his sixtieth year, and was recalled to Quebec, no doubt, with the intention of affording him a little rest after many years of hardship and apostolic toil. From the old registers in the archives of the Archbishopric at Quebec, we learn that F. André visited the Gulf of the St. Lawrence in the summer of 1684, proceeding as far as Kasi and Anticosti. It was no doubt as a kind of holiday trip. He was then named professor of Philosophy in the Jesuits' College at Quebec, a post he occupied in 1684 and 1685. And, though venerable in years, he did not think it beneath him to accept an appointment as professor in the lower forms of Quebec College. This duty he fulfilled from 1686 to 1690.

For a man of his ability and experience, blessed with a robust constitution and inured to toil, the task of teaching Latin rudiments and even more advanced classes, were mere

* Rel. In., II., p. 230.

† Archives of St. Mary's College, Montreal.

child's play. But his superiors no doubt had an ulterior object in view in his appointment. It was, we may presume, to afford him an opportunity and leisure of turning to account for the benefit of future missionaries his thorough knowledge of the Algonquin language. His Algonquin and Ottawa dictionary bears no date, but the little compendium, "Preceptes, Phrases et Mots," written, to all external appearances, about the same time, furnishes us with a clue. At page 45 we are given to understand that Allouez had already been about thirty years on the Indian missions: "Sylvestres alii aliis melius et clarius loquuntur etiam si nesciant se bene aut male loqui, sicut nostrates rustici, et P. Claudius Alloeus, qui circiter 30 annos versatus est cum sylvestribus dixit mihi se non reperiisse duos sylvestres eodem omnino modo loquentes, praesertim cum aliqua vox erat enucleanda, imo saepe idem improbat quod dixerat, quod accidit ex mixtione nationum; nam quoad possunt ducunt uxores ex alia natione quam ex sua, quod invehit ingentem vocabulorum multitudinem et diversas dialectos."

Now, Claude Allouez landed on the 11th of July, 1658, and died the 27th of August, 1689,† giving an interval of 31 years between his arrival and his death; so that the compendium was not certainly written before 1688, though it might have been written after, as F. Allouez died after *about* thirty years of missionary life.

Besides the Dictionary and the collection of Precepts, etc., there were other of his works which survived him, but which I have not yet been able to discover. We are informed of this by the following inscription in a strange hand, written on the inside of the paper cover of the compendium:

COLLECTIO
SEQUENS EST CONSCRIPTA
A P. LUDOVICO ANDRE, QUI
FUIT SILVICULARUM MONTANORUM
MISSIONARIUS AD ANN. M.D.C.XCIII

† Martin's Catalogue.

ALIA MANUSCRIPTA EJUSD. SCIL CATE-
CHISMUS, RUDIMENTUM, ET EXHOR-
TATIONES SERVANTUR IN ARCHIO
TADUSSAKENSI, SUB N^o . . . *

1691. In 1691 André is again on the missions, this time at St. Francis Xavier (Chicoutimi) and Lake St. Peter. † This was in the Lower Algonquin mission. It is well to remark that the Lake St. Peter here mentioned is not the well-known lake of to-day, which is merely an expansion of the waters of the St. Lawrence, and which lie between Montreal and Quebec but the one which bore also the Indian name of Chobmouchouan. This is evident from the fact that that same year and in the same Catalogue F. Vincent Bigot and F. Sebastian Rale, both belonging to the Abenakis mission, are marked as missionaries at St. Francis (de Sales), which is on the south-eastern shore of our present Lake St. Peter. Those who have the good fortune to possess a copy of the English edition of Charlevoix's "Voyage to Canada," etc., (Baldwin: London, 1763), will find therein a map on which this Lake St. Peter is set down (49° lat., 74° 3' long.), though it is to be found on no modern government map of the province of Quebec.

In the archives of St. Mary's College, Montreal, is still preserved an old missionary map of Lake Chobmouchouan, with the surrounding region and Lakes. A mission-house, marked "L Ange Gardien," stands on a peninsula to the north, and at about 40 miles to the S. E. lie the portage and Lake of St. Francis Xavier. Chobmouchouan would seem to extend fully 30 miles in its greatest length from N.W. to N. E.; it is drained from its northern shore into Lake St. John by a circuitous route taken by the river which bears the same

* The following Collection was written by Father Louis André, who was missionary of the Montagnais Indians down to 1693. Other of his manuscripts, to wit: a catechism, a grammar, and short sermons, are preserved in the Archives of Tadoussac, under the Number . . . (in blank).

The Archives of Tadoussac have long since disappeared.

† MS. Cat., 1691.

name. This stream may be said to be all but unnavigable even for canoes, as it is but one long succession of rapids, seething and foaming over an uneven and rocky bed.

Father Claude Godefray Coquart, in his yet unpublished "*Memoire sur les Postes du Domaine du Roy*," addressed to the Intendant Francis Bigot, and dated the 5th April, 1750, says:† "Chom8kch8an (sic) was dependent formerly on (the post of) Lake St. John. The Indians brought thither their peltry, or as it is still practiced, the men of the post went after it. Winter cantonments had been made there several years in succession; but it is now ascertained that it was all but a useless expenditure, it being quite enough to repair thither at the breaking up of the ice. The post of Chom8kch8an lies back of Three Rivers, and it would be well to prevent the trips of the Indians to that town, in which event instead of 8 or 900 marten skins, the amount now secured, the supply might be greatly increased. The Indians are enticed to Three Rivers by the fire-water given in exchange for their furs, and which they bring back with them to their homes. This road has not been successfully blocked up to the present."

"The agent at Chek8timi usually sends up a trader, whom he supplies with merchandise,* together with two Frenchmen and a few Indians of his post. By the end of July they are back again from their trip. The Indians (of Chom8kch8an) are a worthless set; they cannot be distrusted too much, for their intercourse with Three Rivers has utterly demoralized them. It would be a great advantage for Chek8timi if they could be kept at home, and if the traders of Three Rivers could be prevented from sending either French or Indians to trade with them for spirits. Dergroseilliers had made successful expeditions several years in succession to Chom8kch8an, whatever Mr. Cugnet may assert to the contrary. What is wanting now is a trader who can manage to make a trip each year, either by wintering in Chek8timi, or by setting out in the very early spring, and it is my opinion that he

† Orig. MS., p. 30.

* Orig. MS., p. 21.

would be in time enough should he start from Quebec at the end of April."

In comparing the respective difficulties of a journey to Lake Mistassini and one to Lake Chobmouchouan, Father Coquart says: †

"For the last three years it is an employee from Tadoussac who makes the journey (to Lake Mistassini); it is as fatiguing as that to Chom8kkch8an, but takes less time; for, the one, to Chom8kch8an, is a succession of rapids to ascend, and the other a series of portages." It would appear also from Fr. Coquart's "Memoirs" that the natural outlet for trade from the Mistassin Indians was to Hudson's Bay, while that from Chobmouchouan was to Three Rivers, as he alleges the following reasons for not removing the agent of Chicoutimi, one Joseph Dorval: ‡ "The agent of Chek8timi has been in charge of the post for fourteen years. He is a favorite with the Indians, difficult of their nature to manage in this canton. He has a knack of encouraging them, and if he were removed, it is to be feared that the Mistassins, who are attached to him, would carry their peltry to Hudson's Bay, from which they are not separated by so great a distance as from Chek8timi, and those of Chom8kch8an would carry theirs to Three Rivers."

If I have entered into these particulars, it is that the Relations do not extend down to the time of the settlement at Lake Chobmouchouan, and because that region is all but forgotten to-day. What I have quoted concerning it, is from original, unpublished documents, which are almost equally unknown, and certainly not within the reach of your readers. As for the Lake itself, it was never visited by a white man previous to 1661, and probably not for some time later. The region in which it lies was unexplored. This is expressly stated in the relation of that year: § "Lake St. John is the term of French exploration, no one having dared to penetrate beyond, either because the beaten tracks are too rugged or because

† Orig. MS., p. 21.

‡ Orig. MS., p. 27

§ Relat., 1661, p. 14, col. 2.

they are as yet unknown." In fact, that same relation contains a letter of Fr. Claude Dablon and Fr. Gabriel Druillettes, dated the 2d of July, 1661, from Nekouba (lat. 49° 20', long. 305° 19', Paris), a half-way station to Hudson's Bay, and in it we are told* what account the Indians gave of these regions, hoping thereby to dissuade the missionaries from proceeding on their journey: "Precipices on all sides, where the French may well expect disaster, as they (the Indians) themselves, inured from early youth to this kind of navigation, have not always escaped shipwreck. The rapids here are not the usual ones met with, but yawning chasms walled up on either side with towering rocks rising perpendicularly from the river bed, in the midst of which, if the canoe deviates but a paddle's breadth in her course, it is dashed to pieces on a sunken rock or whirled into an abyss. That the most daring amongst them confessed that they grew dizzy when they encountered these torrents, and that the day passed before they quite recovered."

Such was the nature of the journey northward which Fr. André had to undertake in his 68th year, to reach Lake St. Peter, or Chobmouchouan.

1692, 1694. In 1692 Fr. André was still in the Montagnais missions with the Papinachois and at Chicoutimi. In 1693 and 1694 we find him back amidst civilization and stationed at Montreal.†

1695. He is again on the mission, at the Seven Islands on the northern shore of the Lower St. Lawrence below Tadousac.‡

1696-1699. From 1696 to 1699, inclusively, he is not mentioned in the catalogue, save in the erroneous statement at the end of 1696: "Obiit P. André Cadomis (at Caen), 30 Apr., 1696." This certainly referred to some other Fr. André, for we shall see by the sequel that the sturdy veteran was not

* Relat., 1661, p. 15, col. 1.

† MS. Cat. 1692; Old Registers, archiv. of Archbishop, Quebec.

‡ MS. Cat., 1695.

ready yet to shake off his mortal coil. He appears again in 1700,—where was he in the meantime? I have not been able to discover. Even the Miscellaneous "Liber" and the old registers preserved at Quebec are silent on the matter. But both, unfortunately, are incomplete.

1700. This year his name is marked on the catalogue among those of the community of Quebec College. Though now in his 77th year, he still bears the title of "Missionarius," which, under the circumstances, could only mean resident missionary at Quebec for such of the Algonquin Indians who might come up or down to barter at the capital of the colony.

1702-1715. It was only in 1703 that the title of "senex" was added to that of missionary, and it became evident that his waning strength would never admit of his again leaving the sheltering walls of Quebec College. In 1705, his title of missionary is dropped from the catalogues, and the significant suffix of "senex" alone remained. He was indeed a veteran now, and entitled to a well-earned but to him a distasteful repose. It was not, however, until ten years later, on the 19th September, 1715, that he was called to his eternal reward, at the ripe old age of 92.

The following circular was sent by his superior, as was customary on those occasions, to the other houses of the Order. It is the first time it is published :

QUEBEC, 1. November, 1715.

REVEREND FATHER,

PAX CHRISTI:

We have recently lost, in the person of Father Louis Andre, a missionary labourer loaded down even more with the weight of merit than that of years. It is now over forty-five years since he devoted himself to the conversion of the Indians, and it may be justly said that in so painful and laborious a vocation he accomplished all the duties of an excellent missionary. There is no doubt but that it was with natural repugnance he adopted the Indian mode of life, and that he underwent many hardships in the long any weary journeyings in which he ac-

accompanied his Indians. These never disheartened him, for he reckoned fatigue as naught when there was a question of God's glory or the salvation of souls. He laboured on the mission until he had nearly attained his eightieth year, and if at any moment of his life he was called upon to do violence to himself in the practice of obedience, it was when his superiors, touched at the sight of his many infirmities and the suffering inseparable from missionary labour, he must needs have endured at so advanced an age, put a stop to his departure and retained him at Quebec.

Though Father André possessed all the other virtues of a perfect religious and of a zealous missionary, he was especially remarkable for his patience and for the evenness of his temper, which was proof against any untoward eventuality. We furthermore admired in him a regularity that never failed even unto the end. Already, from far back in life, had he prepared himself for death, and he awaited in perfect confidence the moment when it should please God to call him from this life. It was on the 19th of September last, well on to four in the morning, that he went, as we have every reason to believe, to receive the recompense of his labours. Before death he had the consolation of receiving the last sacraments of the Church, and he crowned a life rich in good deeds and merit with that perfection of patience which might have led us to believe that he was insensible to bodily pain, were we not aware, from other indications, how intense were his sufferings. You will accord him, Reverend Father, the usual suffrages of the Society, and for myself I beg a share in your Holy Sacrifices, in union with which I am with profound respect,

Reverend Father, Your Reverence's most humble and obedient servant,

JOSEPH GERMAIN, S. J.*

* Translated from the copy of the original manuscripts preserved in the Archives of the "Gesù," at Rome.

The name of Father André, though he had toiled so long in evangelizing the Indians, is not one familiar even to the admirers of the early Jesuit missionaries. If these disjointed notes succeed in drawing the attention of the student of our early history to so meritorious a career, it will amply repay the trouble and research required to bring them together, meagre though they be. They will at least, I trust, serve as pointers for his future biographer, who will find in the correct references to the early Relations, given in this paper, an easy means of filling out his pages with a thousand interesting details I have omitted; but which are on record as illustrations of the life of this remarkable missionary of the West.

ST. MARY'S COLLEGE, Montreal, 27th April, 1889.

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